

Messianism

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Messianism is the Jewish and Christian end-time expectations which include the emergence of a figure of salvation often called the “messiah. The title “messiah” arose from the Hebrew “*mesiah*” which generally means “anoint”, thus, “anointed” or as a substantive “anointed one”. And the Greek word “*Christos*” was translated from the Hebrew word “*mesiah*” Within the Jewish Tanakh this term is utilized by both of the King (Psalm 2:2) and the High Priest (Leviticus 8:10-12). In light of that, scholars contend that the Messiah was regularly seen as a king, priest, warrior or judge. After the loss of their kingship, the belief that the Messiah is a royal figure emerged and reestablished the country of Israel. In addition to this, the Messianic figure was frequently seen as a restorer of the genuine ministry of the reverend of Yahweh, being a noble messenger of God. Inside the definition of the term ‘Messiah’, one starts to see the wide differing qualities within the understanding of the term and that there is no single unified expectation for the Messiah.

The occupation of Israel by the Roman Empire gives a premise for many Second Temple Jews to believe that the figure of the Messiah would be a king or ruler of Israel. The Davidic promise, that a descendant of David would sit on the throne of Israel until the end of time (from 2 Samuel) included this desire of a political Messiah who would eliminate Roman tyranny and create a new kingdom of Israel. As one might anticipate with having different Jewish sects, Jewish convictions regarding the Messiah were determined from contrasting interpretations of Jewish Tanakh. Without a doubt, a few scholars assert that there were numerous Jews who didn’t have Messianic expectations by the First Century CE. However, the groups that were identified by previous scholars with the most interesting expectations for the Messiah were the Apocalyptic groups of the Dead Sea, the Qumran region, and Christians, who inherited their name from the Greek translation of “*mesiah*”, meaning “*Christos*”.

The Apocalyptic writings of the Second Temple period play a big role in the advancement of Messianic ideology. In 4 Ezra and 2 Baruch, for example, the figure of Messiah is just about a heavenly figure, as God alludes to him as His son and the belief that the Messianic Kingdom shifts into the Kingdom of God. While in other writings such as the Psalms of

Solomon and Similitudes of Enoch, an earthly figure is referred to as the Messiah, where he is called the "Son of Man".

The wide range of beliefs within Judaism appears to show that unified Messianic interpretations essentially did not exist within Second Temple Judaism. Inside the differing qualities of Judaism for Jews who were expecting a Messiah, rose a few common standards of expectation. First is to keep the belief that the Israelites were the chosen people of God, and that the Messiah would get the blessing of Yahweh. Second, the Messiah would, in one way or another, restore Israel. And finally, the Messianic expectation was that he was coming. All in all, it is clear that the Jews of the Second Temple period were awaiting the coming of a figure from God who would restore Israel.

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